Proof of Existence of Soul in Human Cells

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A Comparison of Vedantic Science to Modern Science
(We are Creating Ourselves!)

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Proof of Existence of The Soul in Human Cells: A Comparison of Vedantic Science to Modern Science (We Are Creating Ourselves!)

Abstract

Vedanta is an ancient Indian science that asserts the existence of an everlasting, unchanging soul (Atman) as the essential essence of an individual. The Vedantic view of the soul emphasises immortality, pleasure, consciousness, and identity with Brahman (the ultimate reality). Current scientific understanding of consciousness include various hypotheses that view consciousness as an emergent attribute of complicated brain processes. Vedanta and modern science, particularly in their understanding of consciousness, demonstrate an intriguing interplay between spirituality and science. It raises speculative yet exciting questions about the nature of reality, the function of consciousness, and the interconnection of the cosmos. The differences between Vedanta and modern science reflect fundamentally different approaches to comprehending reality. While Vedanta includes metaphysical ideas and the concept of an everlasting soul, science, particularly in its materialistic form, seeks explanations in the physical

realm, depending on empirical evidence and observable phenomena. These distinctions highlight the different fields of investigation and knowledge that science and Vedanta represent, each bringing unique insights into the nature of life and consciousness. Contemporary scholars' efforts to blend Vedanta and science reflect a growing awareness of the limitations of exclusively materialistic or spiritual approaches to understanding consciousness and the soul. By investigating the intersections and dialogues between these various perspectives, I hope to gain a more comprehensive understanding of the soul that assists the complexity and depth of human experience at the cellular level from a physics and biological standpoint which is found in the centre of nucleus, as aligned to Vedantic Pancha Kosha concepts which further reveals that there is no difference between the mind and body; also forefooting the fact of superficial existence of foreign souls (technically speaking; foreign bodies/ minds) inside human bodies.

Introduction

The pursuit of understanding the soul's existence and consciousness has long aroused scientific interest. According to Vedanta, the soul is an individual's true essence, different from his or her physical body and cognition. It is unchanging, eternal, and serves as the source of consciousness across the universe. Vedanta, an ancient Indian psychology theory, presents an in-depth investigation of the concept of the soul (Atman)

and its eternal, unchanging essence beyond the physical sphere. In contrast, modern science, which is based on practical inquiry and observation, frequently focuses on the concrete parts of existence, leaving the metaphysical dimensions unexplored. However, recent advances in quantum physics and consciousness research have begun to overcome this gap, revealing intriguing parallels to the Vedantic view of the soul. However, such theories have entirely failed to satisfy the scientific mind.

According to Śaṅkarācārya (1983), the Tatva Bodha, or great sayings, such as "Tat Tvam Asi" (That Thou Art), reveal a basic connectedness between the individual soul and the universal consciousness (Brahman). According to Śaṅkarācārya (2023), the Vedantic technique involves introspection and meditation to directly realise truth.

Modern research, particularly in subjects such as neuroscience and psychology, has typically focused on the brain and cognitive processes in order to better comprehend consciousness. However, the difficult topic of consciousness – describing how subjective experiences emerge from physical processes – remains unsolved. This has prompted some scientists to investigate consciousness from new perspectives, such as quantum physics, which describes the behaviour of particles on the tiniest sizes. Quantum theories of consciousness, such as Roger Penrose and Stuart Hameroff's Orchestrated Objective Reduction

(Orch-OR) theory, propose that consciousness may emerge from quantum processes within the brain's neurons, implying a non-local, unified field of consciousness that is consistent with Vedantic thought.

Furthermore, the principle of non-duality (Advaita) in Vedanta, which says that there is no division between the self and the cosmos, is reflected in the interconnectivity of particles and forces described in the quantum field theory. This suggests a universe in which everything is fundamentally interrelated, which is consistent with the Vedantic notion of the soul as one with the global awareness.

When Vedanta and modern science are compared, it is clear that, despite their disparate techniques and epistemologies, both arrive at similar conclusions about the nature of consciousness and the presence of the soul. This intersection calls for a more integrated approach to understanding consciousness, one that values both the empirical rigour of science and the introspective depth of spiritual wisdom. As we progress in our scientific and spiritual discoveries, the conversation between Vedanta and modern science has the potential to deepen our understanding of the soul, providing a more holistic vision of our existence that transcends the material and touches the essence of our being. To advance in this field, I have taken a narrative comparison approach to prove

the existence of the soul from the Tatva Bodha compared with the biological perspectives of prior comparison of physics findings with Adi Shankaracharya's Advaita Vedanta concepts taken from the Bhagavad Gita, Upanishads, and Swami Vivekananda's (Vivekananda, S. (1947)) statement that there is no difference between the mind and body.

Bhagavad Gita and Upanishads Concepts: Soul

The Bhagavad-Gita (Śaṅkarācārya (2023)) explains the characteristics and nature of the Absolute (the supreme truth/self/brahman/ soul), which cannot be killed through any means. It is the life in all beings, pure, part-less, un-decaying, is subtler and more pervasive than space, it is the intellect of the intelligent, source of the growth of all beings, It has the power of discrimination of mind, devoid of passion and attachment, ternal, pure, intelligent, and free by nature, the Self of all beings (in living and non-living), free from all qualities, indefinable, immutable, changeless, cannot be combined with anything whatsoever. Pure intellect – luminous awareness, also known as Krishna, Vishnu; the transcendental truth, free, the self of all beings, Brahman that exists as the same in all beings; it stays undisturbed by flaws. It is without flaws, having no beginning or end (infinite; birthless and deathless), being imperishable, the Supreme Light of consciousness, and endless time. It is Om (ॐ), dispenser of the fruits of

the whole world's actions, exist everywhere, source of the materialistic cause (matter), omnipresent, omniscience, abundantly radiant Cosmic, all-encompassing; infinite, limitless; primaeval- that which existed in the beginning, form, the Cosmic form; which form of Mine (Brahman), medium for the manifestation of consciousness, in dwelling ruler of all; eternal (it is not subjected by cause-and-effect law); it is neither being nor non-being.

According to the Bhagavad Gita (Śaṅkarācārya (2023), the soul has two forms: manifested (lower form) and unmanifested (higher form). The unmanifested form is known as Brahman (supreme soul), whereas the manifested form is known as Hiranyagarbha. The supreme soul, in its unmanifested state (by maya/delusion), projects three gunas (the genesis of the entire universe, and thus the source of this universe). The three gunas described are sattva (goodness), rajas (activity), and tamas (mental darkness), which are bound by cause and consequence. Nonetheless, the soul retains the above-said and discussed attributes, and is now referred to as the immortal Seed of all beings. So why does the Bhagavad Gita say: "For unmanifested, I am Strength (consciousness); for manifested (in inferior form), I am the desire for eating, drinking, etc., which is for the mere maintenance of the body. This is another reason to believe that there cannot be two or more infinites, so brahman and individual souls inside Pancha Koshas are same. According to the Bhagavad Gita (Śaṅkarācārya (2023)), the soul is the knower of the field (body) and the

source of life, although not acting or being influenced by it. It (Śaṅkarācārya (2023)) also refers to the soul as absolute, brahman, the supreme truth, or the supreme soul depending on its seeming appearance within or outside the body.

Furthermore, because the purpose of this study work is to explain the existence of the soul in human content, we will limit our knowledge to the context of the human being. Swami Tejomayananda (2023), Swami Sivananda (n.d.), and Śaṅkarācārya (2021) adhere to Vedanta principles. The Sanskrit term 'Pancha Koshas' refers to five sheaths or layers that exist within the human framework, with Koshas covering the 'atman' or self. It is said that, all human experiences pass through these five layers. (refer the below figure).

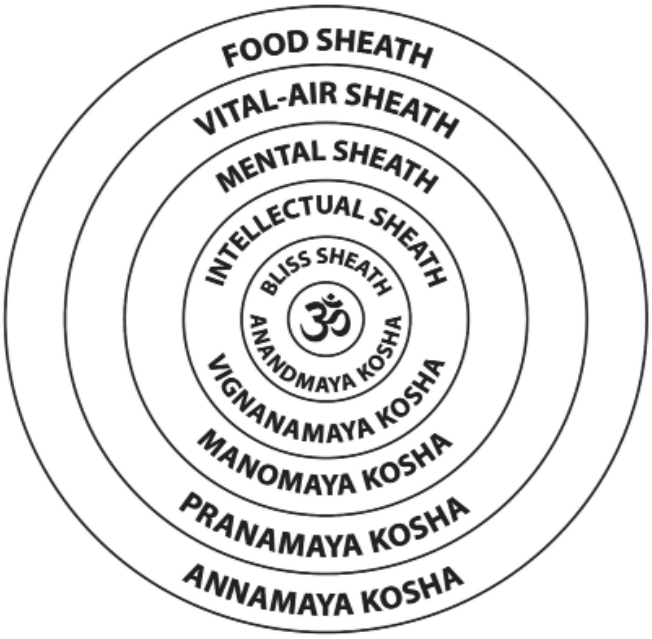

Fig: Panchakoshas Showing Five Sheaths Covering the, Soul (ॐ) (Source: Joshi, M. (N.D.))

The functioning of these sheaths demonstrates the presence of the Self. However, they obscure the true essence of the Self, which is contained within the Pancha Koshas (five sheaths), which are simply the three bodies (rajas, tamas, and sattva) classified differently. These layers are Annamaya Kosha, the physical body supported by food, and Pranamaya Kosha, the energy body driven by life force or prana. There are five types of pranas discussed here:, Prana Vayu (inward-moving energy), Apana Vayu (outward proceeding energy), Udana Vayu (upward proceeding energy), Vyana Vayu (connecting force of energy, backing the function of the other the four Vayus) and Samana Vayu (hands out energy throughout); Manomaya Kosha, the mental body encompassing the mind and emotions; Vignanamaya Kosha, the wisdom body that observes and makes decisions; and Anandamaya Kosha, the bliss body, representing our innermost essence, joy, and peace where the soul resides. These Koshas provide a complete framework for comprehending human existence, emphasising the integration of body, breath, mind, intellect, and bliss in the quest of spiritual growth and well-being (Swami Tejomayananda. (2023); Swami Sivananda. (n.d.); Śaṅkarācārya (2021)).

Now that we have discovered the soul in the human body through the Scriptures, how can we identify it in modern science theories where there is no evidence? Since we have identified the soul in the context of current science,

we will investigate its traits and nature and compare it to prospective evidence from the recent study to find possible answers and see how it helps us go forward.

Characteristics and Nature: A Look into the Soul and a Light of Consciousness

We have already seen the qualities and essence of the self; now it is time to look at what modern science has to say about this light of consciousness. According to Śaṅkarācārya (2023) and Śaṅkarācārya (2021), the soul is in the form of light. According to the research paper "Consciousness! Look at the Light" (Alemdar E. (2020)), there was light at the beginning of the universe, which Vedanta (see section; Bhagavad Gita and Upanishads Concepts: Soul) affirms.

Next, the paper (Alemdar E. (2020)) discusses that this light exists throughout the Universe. The universe derives its vitality from light, which is the source of life for living things. This aspect of atman, the source of all being, is previously explained in the Bhagavad Gita (see section Bhagavad Gita and Upanishads Concepts: Soul).

Later, it (Alemdar E. (2020)) describes how all living things, whether with or without direct light, benefit from light. Even though the brain is separate from the body, brain